SUMMARY

A COMPARATIVE PHILOSOPHICAL STUDY OF PATANJALA YOGA AND TANTRIC YOGA

A THESIS

Submitted to Gurukul Kangari University, Haridwar
for the Degree of

DOCTOR OF PHILOSOPHY IN THE DEPARTMENT OF PHILOSOPHY



Under the Supervision of
Dr. V. P. SHASTRI
Professor & Head
Department of Philosophy
Gurukul Kangari University, Haridwar

Submitted By
HONG SIK YOON
(Enrolment No. 970163)

DEPARTMENT OF PHILOSOPHY
GURUKUL KANGARI UNIVERSITY
HARIDWAR (UTTARANCHAL)
MAY, 2004

SUMMARY

A COMPARATIVE PHILOSOPHICAL STUDY OF PATANJALA YOGA AND TANTRIC YOGA

A THESIS

Submitted to Gurukul Kangari University, Haridwar
for the Degree of

DOCTOR OF PHILOSOPHY
IN
THE DEPARTMENT OF PHILOSOPHY



Under the Supervision of

Dr. V. P. SHASTRI
Professor & Head
Department of Philosophy
Gurukul Kangari University, Haridwar

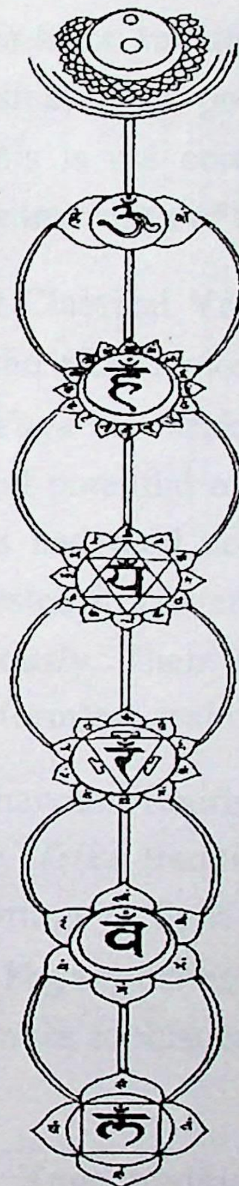
Submitted By

HONG SIK YOON
(Enrolment No. 970163)

25.5.2004

DEPARTMENT OF PHILOSOPHY
GURUKUL KANGARI UNIVERSITY
HARIDWAR (UTTARANCHAL)
MAY, 2004

Summary



Chapter I

Tantra, regarding to Veda tradition, is based on the evidence of the experience of the seers and yogins. It is really a yogic tradition. The Vedic knowledge is confirmed in experience and this experiential confirmation is the function of the Tantra. In this sense the Tantra *(āgama)* can be said as complementary to the Veda *(nigama).*

Historically, many types and schools of Yoga that have sprung up in the period after Patañjali's *Yoga-sūtra* and that are independent of this seminal work. In contrast to classical Yoga, postclassical Yoga affirms the ultimate unity of everything. This is the core teaching of Vedānta, the philosophical system based on the teachings of the *Upaniṣhads.*

An important phase of Post-Classical Yoga is the tradition of 'body culture' *(kāya-sādhanā),* such as the *Siddha* movement and *Nathism.* These include orientations like *Haṭha-Yoga* that seek to approach Self- or God-realization by probing the spiritual potential of the human body. Previous generations of yogis and yoginis had paid no particular attention to the body. They had been more interested in contemplation to the point where they could exit the body consciously. Their goal had been to leave the world behind and merge with the formless reality, the spirit.

The Kashmiri tradition of Śhaivism flourished in the pristine form of the *Trika* (Triadic) system. The *Trika* tradition comprises the original doctrines of the *āgamas,* which brings to light the nondualist approach of these doctrines. Their treatise on *Yoga* contains invaluable materials on the subtle mental structure, which is more sophisticated than that expounded in the *Yoga-sūtra.*

Relationship between these Yoga tradition is concerned, *Pātañjala Yoga* is related to disciplining the mind; the other, *Haṭha Yoga*, developed in the Gorakṣhaśhataka, Haṭhayogapradīpikā, and so on, to disciplining the body. And the third current - *Yoga* of Kashmir Śhaivism or *Trika* - integrated both systems through their non-dualistic metaphysics.

Chapter II

Śhakti, in the Tantras, is said to have brought the universe into existence, She governs the universe and overwhelms us with wonder and awe. In other words it can be said that *Śhakti* denotes *Brahman* and His divine energy, gloryifying the mother aspect of the God.

In Trika Śhaivism, although *Śhiva* is the highest reality, *Śhakti* is considered to be the heart of *Śhiva,* the creative force behind the appearance of the universe; thus, in essence, they are one. To emphasize this point, Abhinavagupta states that neither is *Śhakti* dependent on *Śhaktimat (Śhiva)* nor is *Śhiva* dependent on *Śhakti.* Commenting on Abhinavagupta's Tantrāloka, Jayaratha says that essentially *Śhiva* and *Śhakti* are the same. The apparent difference created by the two terms is merely a matter of semantics.

The principal forms of *Śhakti* can be classified into three basic categories according to the sphere in which they operate, namely: (a) The sphere of Śhiva-consciousness (b) The sphere of cognitive consciousness and (c) The sphere of individualised consciousness. These three spheres correspond to three aspects of *Śhakti*: Supreme *(parā),* Middling *(parāpara)* and Lower *(apara),* Worshipped as three goddesses in the Trika school, this Triad is one of the most essentially defining features of this form of Śhaivism and its earlier prototypes in the *āgamas.*

Śhakti is called 'speech' (*vāk)* in the Tantric tradition, according to them, Consciousness alone is the Reality. Matter does not exist; what is known as matter is really the appearance *(ābhāsa)* or projection of Consciousness. Since matter is non-existent, there is no material activity; all activity is activity in Consciousness or 'mental' activity. Activity in Consciousness means 'thinking' or 'ideation' which is the literal meaning of the word *vimarśha.* Thus, *Śhakti* is called *vimarśha* or *vāk* with its four levels of parā, *paśhyantī, madhyamā,* and *vaikharī.* The entire Creation is taken to be the manifestation of *vāk.*

Trika view of *Prāṇa-śhakti* is that subtle life-force that interacts most closely with consciousness and is the means by which consciousness conducts its activities of knowing and doing in all levels of animate beings. This subtle life-force functions in all seven types of beings from *sakala,* a worldly or heavenly soul bound in all the three types of bondage, to *akala,* the pure being absolutely free from all bondages. *Prāṇa* appears in five aspects, known in Śhaiva monism as: exhalation *(prāṇa),* inhalation *(apāna),* equalized breath *(samāna),* rising *kuṇḍalinī (udāna),* and the vibrantly shining Subject *(vyāna).*

The Yogic name for *Śhakti* is *kuṇḍalinī.* The Sanskrit texts speak of the *kuṇḍalinī* as being 'coiled up' three and a half times around the *liṅga,* the 'sign' of Śhiva. The coils have been taken to refer to the ground of nature *(prakṛti)* and its three primary constituents or qualities - *sattva, rajas,* and *tamas. Kuṇḍalinī* is an aspect of the eternal, supreme consciousness, which is both with and without attributes. In the attributeless *(nirguṇa)* aspect it is the will of cosmic consciousness, and is pure consciousness. In the aspect with attributes *(saguṇa),* this energy is often personified as *Kuṇḍalinī,* an aspect of the Great Goddess, just as primal energy, or *Śhakti,* is personified as *Śhakti.*

The most stable structures of the subtle body are known as 'wheels' *(chakras)* or 'lotuses' *(padma)* because of their circular form and whirling motion and also because of the way in which the *prāṇa* currents terminate at or issue from them. These major configurations of our subtle anatomy are especially responsive to mental manipulation and therefore are often made the focal points of meditation and visualization.

The awakening of a given *chakra* corresponds to a particular state of energy and consciousness, with the crown center as the acme of the entire series. When the divine energy is raised from *mūlādhāra* to *sahasrāra,* a radical shift in consciousness occurs. The divine power is conducted to the crown center along the axial pathway that connects all *chakras.* This network is called *nāḍī.*

Chapter III

According to Patañjali, *Yoga* is the *nirodha* of the operations (vṛttis) of the mind-field. The mind-field is a mutation *(pariṇāma)* of *sattva*, which is the purest aspect of *prakṛti*. The waves of fluctuations (vṛttis) that arise in this field are part of that very mutation. Thus 'Yoga' can be defined as *Yoga* is the dissolution of *vṛttis* into their origin in the mind-field (chitta). According to the Trika system, yoga is that theological practice which helps in attaining the realization of absolute unity between the practitioner and Absolute Reality, that is, between the yogin and God. As it says in the *Mālinītantra* "The unity of one (a finite being) with another (Almighty God) is called *Yoga* by Śhiva yogins." Abhinavagupta also defines *Yoga* as "Yoga is undoubtedly the union of Śhiva and Śhaktī"

According to Vyasa, "*samādhi* is a universal attribute of the mind-field (chitta), common to all levels." It means that samādhi exists potentially in all levels of mind or, widely, being. And it is not manifested yet, in the case of objective state of mind (*chitta*), but it will subsequently be manifested. The same notion is of *kuṇḍalinī.* Trika says that when *kuṇḍalinī-śhakti* manifests objective world or mind, She is resting in her own nature. She perceives the whole objective world as one with Her nature. In this state the objective world is not separate from Her nature. Here She takes the form of a sleeping serpent. Abhinavagupta says, "She (*kuṇḍalinī*) is not as yet projecting the entites which She will subsequently make manifest."

The Yoga, meaning 'samādhi', has two levels, which explain the samādhi of wisdom *(samprajñāta* samādhi) and the acognitive *(asamprajñāta)* samādhi. Of these two the cognitive, yet alloyed, is only a step toward the final goal of the acognitive. The former is a limb and a means *(aṅga)* while the latter is the true yoga in its entirety and perfection. Trika refers to two types of *samādhi;* viz., *nimīlana* (enfolding) and *unmīlana* (unfolding). In *nimīlana samādhi,* the enfolding consists in turning in toward the self, by the process of involution or retrogression, of

that consciousness which is expanding externally through the senses. Similarly, the expansion of *Śhakti* consists of the outward growth and expansion of the internally hidden *Śhakti* through the simultaneous opening of all the sense organs in the course of evolution.

Patañjali classifies the states of *samādhi* according to the nature of their accompanying awarenesses *(pratyayas)* as *vitarka-samādhi, vichāra-samādhi, ānanda-samādhi, asmitā-samādhi, asamprajñāta-samādhi, dharma-megha-samādhi* and *nirvikalpa-samādhi.* Trika also says that there is a hierarchy of seven stages of bliss, beginning with personal bliss *(nijānanda)* and culminating into universal bliss *(jagadānanda),* wherein the joy of the ultimate unitary state is overbrimming. Toward attaining this state, the immediate step of the heart's vibration is *śhāmbhava,* which consists in the total I-hood.

According to Pātañjala yoga, the *chitta* itself is not sentient. Only *puruṣha* or pure consciousness is Self-luminous and 'shines forth' unalloyed and unabated. When the higher transcendent consciousness *(chiti)* assumes the form of the mind, the experience of one's own intellect becomes possible. Thus the mind is conscious of objects and can know all purposes and perceive all objects. Trika explains the nature of *chitta* as: *Chitta* (Individual consciousness) is a contraction of *chiti* (universal consciousness). It is none else but *chiti,* which comes down from the stage called *cetana* (complete uncontracted consciousness). As it gets contracted it becomes *chitta.* Its contraction is in conformity with the objects of consciousness (*chetya*).

Samādhi and *kuṇḍalinī,* both can be said potential state of subjective consicousness (*chiti*) from which all beings are coming out. Pātañjala yoga is more intellectual in its method of expression and is more in tune with philosophy, and tantra is more emotional in approach and expression. That is the only difference between the two paths. Therefore, we can say that *kuṇḍalinī* awakening and *samādhi* are the same thing.

that consciousness which [illegible]. Similarly, the emphasis of [illegible] experience of the internally [illegible] of all the sense organs in [illegible].

[illegible]

consists in the [illegible].

According to Patañjali [illegible] purusha or pure consciousness [illegible] and uncreated. [illegible] the form of the mind [illegible] possible. Thus the mind is [illegible] and perceive all objects [illegible] (individual consciousness) [illegible] consciousness; it is [illegible] called [illegible] it becomes [illegible] consciousness [illegible].

[illegible]

Chapter IV

Tantra Yoga aims at dissolving the illusion of being a separate finite entity, and it does so by means of the union of the *kula-kuṇḍalinī* with the transcendental principle of *akula,* or Śhiva. When this is accomplished there is nothing that is not realized as utterly blissful. Under the influence of *kuṇḍalinī,* the body's chemistry starts to change and the practitioner looks transfigured to the eyes of outside observers. He or she becomes increasingly radiant, manifesting the supreme Consciousness-Bliss *(cidānanda).* The Tantric adept literally becomes a beacon of Light in the world.

Each of the eight limbs, from the *yamas* to proficiency in *samādhi,* serves to lessen the influence of the afflictions on the mind and body and cuts away at the root cause *(avidyā)* that binds one in the condition of *saṃyoga* and the samsaric cycle of egoful thoughts, actions, habits, and their repetition. Of the eight limbs, the last three are said to be 'inner means' *(antaraṅga)* and the first five are said to be outer or external to the last three.

However, by comparison with the *nirbīja samādhi* the combined practices of the latter three limbs, though direct means *sabīja samādhi* and to the *vivekakhyāti,* are yet outer means on the journey to the realization of one's identity as *puruṣha.* The *nirbīja samādhi* represents the climax of the path of Yoga, the culmination of the process of *nirodha.*

Some *Tantras* avail themselves of the well-known model formulated in the *Yoga-sūtra* of Patañjali, who delineated in succinct aphorisms the following eight-limbs. The *Śhāradā-tilaka-tantra* gives an expanded interpretation of the eight limbs that differs from the definitions proffered by Patañjali in significant respects.

While Patañjali's eightfold path commends itself as an overall schema, it does not account for a number of uniquely Tantric features. It has been estimated that about 80 percent of the subject matter in the *Tantras* deals with ritual, and this gives one a good sense of the typical Tantric approach.

The rituals comprise both external rituals and what is called the 'inner sacrifice' *(antar-yāga),* which is the self-transcending attitude to be maintained in all respects. Together these two types form a comprehensive Yoga of self-transformation.

The intention of the *ritualized sex* is said to be twofold: It is to attain to the state of absolute unity by effecting ritually union between Śhiva and Śhakti, which at the existential level is experienced as the unity of male and female in terms of the sexual bliss. Also one of the means of penetrating the Heart is through sexual agitation *(Śhaktikṣhobha)* - and this is the second reason as to why the adept of *śhāktopāya* engages in *ritual sex.* When man and woman engage in a sexual intercourse, there occurs agitation in terms of which the bliss of Energy is experienced. And this point is explained thus: The excitement of union with Energy brings about her possession. The joy of the reality of the *Brahman* is a reality abiding in oneself.

Chapter V

The first cause of misidentification of Self or seperating from Lord is *avidyā*, thus it is final obstacle or initial impurity in yoga way. *Avidyā* has been variously defined by different schools of thought. The common name for false cognition and the corresponding subconscious impressions is *avidyā.* According to *Yoga-sūtra*, ignorance (avidyā) has fourfold symptoms or compositions, describing as follows : Erroneous cognition of permanent, pure, pleasant and self in what is impermanent, impure, painful and non-self respectively is called ignorance.

Trika thinks that it is Lord himself who is the cause of ignorance. The emergence of ignorance is simply the sport *(līlā)* of the Lord. The Absolute, through the process of self-manifestation or projection, appears both in mental and material forms. There are two kinds of ignorance, which correspond to two types of knowledge. Ignorance as finite knowledge is either intellectual *(bauddha)* or existential *(paurusa).* And every embodied

individual being is covered by three kinds of self-imposed veils, *viz.,* the *āṇavamala,* the *māyīyāmala,* and the *kārmamala.* All three types of impurity are the products of *māyā*, the limiting or covering principle.

Patañjali mentions no fewer than nine hindrances (*antarāya*) that may arise in the course of the yogic discipline: "Sickness, mental idleness, doubt, negligence, sloth, dissipation, false vision, nonattainment of the stages of yoga and instability in those stages are the distractions of the mind-field; they are the obstacles."

Chapter VI

Siddhi has two principal meanings. Firstly, it denotes the 'absolute success' or 'perfection' achieved by the yogin who has realised his or her true identity as *Brahman*; and secondly it has the sense of a more minor 'accomplishment' or 'special power' acquired on the way to ultimate success, such accomplishments being 'signposts', as it were, indicating that one is at least heading in the right direction.

Some schools, notably Advaita Vedānta, regard *Siddhi* with great suspicion and frequently advise against their cultivation or use. This attitude is a direct product of the Advaitic metaphysics that conceives of nature as *māyā,* or pseudoreality. A philosophy that considers the world itself as dangerous to the spiritual practitioner must be expected to transfer this belief to all conceivable interactions with the illusory world. Thus the paranormal powers that arise within a finite human body can only serve the cause of delusion and bondage to the world. Therefore they must be rejected or at least never used or displayed.

The Tantric view is altogether different from this. They say that the fully accomplished Tantric adept *(siddha)* is not merely a liberated being but also a thaumaturgist for whom the laws of the material cosmos are no limitation. Thus, like Śhiva, the adept is *Śhakti-mat* - possessed of power. The paranormal powers *(siddhi)* are simply manifestations of the divine

Power, or *Śhakti.*

Chapter VII

The notion of *mokṣha* is found neither in old Vedic literature, nor in the Saṃhitās, nor in the Brāhmaṇas. Indeed, the oldest known Vedic texts are concerned with enjoyment *(bhukti)* of the earthly world, not with release from it. The metaphysical, moral, and so-teriological associations of the concept of *mokṣha* are based on a religious sensibility that places absolute priority on the experience of being liberated from those very structures and patterns.

In the *Yoga-sūtra, kaivalya* refer to the 'aloneness of seeing' *(dṛśheḥ kaivalyam)* that, as Patañjali states, follows from the disappearance of ignorance *(avidyā)* and its creation of *saṃyoga* explained by Vyasa as a mental superimposition. 'Aloneness' thus can be construed as *puruṣha's* innate capacity for pure, unbroken, nonattached perceiving, observing or knowing of the content of the mind *(chitta).*

Abhinavagupta says that the state of liberation is not confined to any special abode, nor does it necessitate any ascension (towards any celestial abode). Liberation is the illumining of one's divine potency attainable by means of resolving the knots of ignorance.

Self-knowledge i.e. *Pratibhā* is concerned, Patañjali and Abhinavagupta have much in common, though they fundamentally differ, because one is under the influence of the dualistic Sāṅkhya and the other is under that of the monistic Śhaivaism. *Pratibhā* is the power of knowing things independently of stimulation of senses by the corresponding external objects and even without learning of them from the talk about them by one who knows. Accordingly the *Pratibhājñāna* is unacquired knowledge.

Related with the Divine Grace (*anugraha*) is the Tantric conception of Guru who serves as the medium for the transmission of the Divine Grace to the individual beings. The Guru represents the Supreme Lord as the

Supreme Compassion *(anugraha* or *kripā)* incarnate. God Himself as Guru guides all the aspirants. He is as such to be realized within one's own heart. A master initiates his disciples into the mystic line of spirituality through *Śhaktipat,* as he infuses in them his own spiritual power and awakens theirs so far lying dormant. According to Abhinavagupta, *Śhaktipāta* does not depend on any cause other than the gracious and totally free will of the Lord.

When divine grace is transmitted to the receptive vehicle of an aspirant by the *guru,* the veil of impurities covering his real *svarūpa* is lifted up in him, and the latent knowledge of his divinity is automatically aroused from within. The operation by which the *guru* actually accomplishes the twofold task is technically designated as the *dīkṣhā. Dīkṣhā* is of two kinds, viz., *sāmayī dīkṣhā,* performed in the initial stages of *sādhanā,* aiming at preparing the *sādhaka* for spiritual discipline, and the *putraka dīkṣhā,* performed later, which leads the aspirant to his Ultimate goal.

When divine grace descends (*Śhaktipāta*) on aspirants from the Supreme Lord, the aspirants are incapable of receiving it in uniform measure due to the lack of capacity in their receptive vehicle *(ādhāra),* hence the divine grace received by them differs in intensity from individual to individual. On the basis of this difference, the aspirants are classified under three principal groups according to whether they receive the grace in mild *(manda),* intense *(madhya),* or most intense *(tīvra)* forms. Trika system, therefore, lays down three different ways *(upāyas)* of *sādhanā* leading to integral Self-realization, each suiting a class of aspirants. The ways are known as the *āṇava upāya, śhākta upāya,* and *śhāmbhava upāya.*